through which -Religion has had to pass, but the transition from one to' the other' has been by numberless gradations ; and it has been-because: of the criticisms and ^discoveries of Science more than anything else, as we shall see later on in Chapter VI, that this ascent has been made. It is only as the tides of wider knowledge have worn awav terrace after terrace of the alluvium of superstition, that Rdidon has mounted to the loftier and immovable rocks of fundamental truths. Growth in the knowledge of God is therefore a kind of progress which can have absolutely BO end, for, the truth to be realised is infinite truth, troth unlimited by time or space, truth involved in all actual existence and containing the fulness of inexhaustible possibilities.

In what li^ht the Rishis themselves viewed their discovery of spiritual truths, this is what Tattwabhushan states as the result of deep research:—

, *et* Though 'forming the authoritative scriptures—the highest and most respected scriptures of a nation, the *Upamshads* are singularly free from the dogmatism which pervades

•other ethnical scriptures. The composers of these sacred treatises, far from arrogating to themselves any supernatural powers, do not even claim any special inspiration. They prescribe disciplines and modes of meditation which every earnest and intelligent person may go through and which, in-their opinion, lead to the revelation of the Highest Self to the inward vision of the devotee. They appeal to faculties which every person possesses, and which at a certain

' of development, enable. e very-individual sou! to know tlie Soul of all. Scholiasts "and commentators of a later age indeed appeal to the *UfanisJiads* as to an ;

but the authors[1] of the *Ufanishads* no authority higher than their own faculties. Even.. the *SanJzitas* and ^ preceded them,' had not, to them, *m.* [i] •[i] ^[s] any' special., and dogmatic .sense, *as* [th]^| ^^^,^^^ ^'S^1^^ ^